



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Qad (already and affirmatively) heard Allah say (of) which^u mutually [she] pleads (to/with) you^g in her husband and [she] complains to Allah; and Allah hears you both dialoging; verily Allah (is) Sameeon (Acute-Hearer/ nabler of others to hear/ favorable Answerer to prayer)⁵⁸²⁴ Ba'sseeron (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences).*

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ
فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ
وَاللَّهُ يَسْمَعُ خَوَاوِرَكُمَا إِنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ ﴿٥٨﴾

2. Who^f youdbaherona⁵⁸²⁵ (they that say to their wives: you are on me like my mother's back) of you^b of their women, en(not) they^y their mothers; not their mothers except whom^v begotten^y them; and verily they surely say a *munkaran* (rationally objectionable/ Sharey'ah prohibited) of the say and a mendacity; and verily Allah (is) surely *Afonwon* (multitudinous Pardoner), *Ghafooron* (iterative Forgiver).

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ
مَا هُنَّ أُمَّهَاتُهُمْ إِنْ أُمَّهُتُهُمْ
إِلَّا الَّتِي وَلَدْنَهُمْ وَأِنَّهُمْ لَيَقُولُونَ
مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا
وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٥٩﴾

3. And who^f youdbaherona⁵⁸²⁶ (they that say to their wives: you are upon me like my mother's back) of their women afterwards they^z return for⁵⁸²⁷ what they^z said then freeing a neck-she^{y5828} from before that *yatamas'sa* ([both] touch/come-on to/ have sexual relation with each other); *tha'lekum* (he-afar-collective-you/that) (to be) exhorted⁵⁸²⁹ you^z by it^x; and Allah by what you^z work (is) Proficient.

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ
يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ
مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَٰلِكُمْ
تُوعَظُونَ بِهِ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ ﴿٦٠﴾

4. Then whoever [he] found not⁵⁸³⁰, then fasting two consecutive months from before *yatamassa* ([both] touch/come-on to/ have sexual relation with each other); then whoever [he] could not, then *ett'aamo* (giving to:

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ
مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا
فَمَنْ لَمْ يَسْتَطِعْ فإِطْعَامُ سِتِّينَ

⁵⁸²⁴ The word "Sameeon" = "سميع" means: possessor of rather acute hearing capacity, plus in the case of Allah enabler of others to hear!

⁵⁸²⁵ The word "youdbaherona" = "يُظَاهِرُونَ" has several meanings! However, in this context it is associated with "الظهار", which was the pre-Islamic Arab way of divorcing their wives, by a person saying to his wife: "you are upon me like my mother's back!" That is because the "back" is considered as the place of "riding!" When a man is having sexual relation with his wife, it is as if he is "riding over her!" Thus, the "back" is a lofty metonymy (indirect declaration of intent) with respect to "having sexual intercourse!" Hence, once a person expresses "الظهار" to his wife, then that means it is a full divorce! When Islam was established "الظهار" was prohibited! See اللسان!

⁵⁸²⁶ Ibid for "youdbaherona!"

⁵⁸²⁷ In the word "لما" has the letter "ل" = "for!" This letter "ل" = "for" was taken to mean "عن" or "عما" or "في" by some Qur'an commentators! The fact remains that Allah said "لما", i.e. used the "ل" not any others! Had He wanted others He surely could or would have done that! So, I believe that the expression of "الظهار" is divorcing the wife! That is what they said! That means they prohibited themselves from having any sexual relation with this particular woman, which used to be their wife! Therefore, after the expression of "الظهار" it is no more lawful for them to engage in any form of sexual relation with such a divorced wife, as the woman is no longer their wife! Now if they return for what they said, i.e. "الظهار" in other words for what they had already prohibited themselves of having, and now desire to have sexual relation of any kind with the already divorced woman, as their wife, then they have to expiate that by "freeing a believer's neck!"

⁵⁸²⁸ The expression "freeing a neck-she" is an Arabic tongue expression meaning: freeing a slave; in this case a believer slave to be freed.

⁵⁸²⁹ The word "توعظون" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة," could mean: exhortation or admonition! See البصائر!

⁵⁸³⁰ That is "found not" the wherewithal!

ingest/feed) sixty poor; *tha'leka* (*be-that-afar-it/that*) (*is*) to believe you^z by Allah and His messenger; and *telka^w* (*she-that-afar-it^w/those^w*) (*are*) Allah's limits; and for the disbelievers (*is*) a painful torment.

مَسْكِينًا ۖ ذَٰلِكَ لَتُؤْمِنُوا بِاللَّهِ
وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ
وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٥٨﴾

5. Verily who^r *youbaddona*⁵⁸³¹ (*they who pursue mutual: anger-/opposition/and non-compliance to religious obligations towards*) Allah and His messenger (*had been*) repressed they^z as (*had been*) repressed whom^r of before them; and *qad* (*already and affirmatively*) We descended *Aya'ten^w* (*messages*) evidents-she^{ym}; and for the disbelievers (*is*) a humiliative torment.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ
كُتِبُوا كَمَا كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ
وَقَدْ أَنْزَلْنَا ءَايَاتٍ بَيِّنَاتٍ
وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥٩﴾

6. Day resurrects⁵⁸³² them Allah together, then *youna'bbe'o* (*inform by piece-of-significant-and-availing-news*) them [He] by what they^z worked; Allah *ahssa*⁵⁸³³ ([He] *comprehensively counted/reckoned*) it^x and they^z forgot⁵⁸³⁴ (*ceased paying attention to*) it^x; and Allah over every thing (*is*) *Shaheedon* (*Witnesser/Testifier*).

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ
بِمَا عَمِلُوا ۖ أَحْصَاهُ اللَّهُ وَنَسُوهُ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٦٠﴾

7. Have not seen [*you^s*] that Allah knows what (*are*) in the Heavens^w and what (*are*) in the Earth^w; not be a *najwa* (*secret-counsel*) of three except He (*is*) their Fourth and nor five except He (*is*) their Sixth; and neither lesser than *tha'leka* (*be-that-afar-it/that*) and nor more except He (*is*) with them, where whatever they were; afterwards *youna'bbe'o* (*inform by piece-of-significant-and-availing-news*) them [He] by what they^z worked The *Qeyamatey's^w* (*Judgment's*) Day; verily Allah by every-thing (*is*) Omniscient.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا
يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا
هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ
سَادِسُهُمْ وَلَا آدْنَىٰ مِنْ ذَٰلِكَ وَلَا
أَكْثَرُ إِلَّا هُوَ ۚ مَعَهُمْ أَيْنَ مَا كَانُوا
ثُمَّ يَنْبِئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦١﴾

8. Have not seen [*you^s*] to whom^r (*had been*) forbidden they^z *a'n* (*regarding*) the *najwa*⁵⁸³⁵ (*secret-counsel^x*) afterwards they^z return for what they^z (*had been*) forbidden *a'n* it^x; and *yatanajawna* (*mutually secretly-counsel they^z*) by the sin and the aggression and the messenger's disobedience^w; and if they^z came (*to*) you^g they^z greeted you^g by not what greeted you^g by it^x Allah; and they^z say in their selves^w *lawla* (*why has not*) torment us Allah for what we say; their sufficiency⁵⁸³⁶ (*is*) Hell^w *yasslawna*⁵⁸³⁷ (*they^z broiled on/by*) it^w; so wretched the destiny.

أَلَمْ تَرَ إِلَى الَّذِينَ هُؤُلَاءِ عَنْ
النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا هُؤُلَاءِ
عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ
وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ
وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ
يَحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ
لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ
حَسِبْتُمْ أَنَّهُمْ لَمْ يُحْلَقُوا
أَلَمْ يَصْبِرْ ﴿٦٢﴾

5831 The word “يُحَادُّ” means *pursuing a mutual anger, opposition and non-compliance to obligations of religious duties!*

5832 The word “يُبْعَثُ” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted!*

5833 The word “أَحْصَىٰ” is *comprehensively reckoned*, i.e. *accounted for from all aspects, not the simple enumeration!* See البصائر!

5834 The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off or ceased to pay attention to!* The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to *ceases paying attention to some thing!* See اللسان!

5835 The word “نَجْوَىٰ” means “*secret-counsel*” between two or more persons, not just counsel! See الراغب!

5836 The word “حَسِبَ لَكَ أَوْ كَافٍ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَالتَّثْنِيَةِ وَالْجَمْعِ لِأَنَّهُ مُصَدَّرٌ” = “حَسِبَ فِي حَسِبِهِمْ” Thus, “النَّاجِ” = the infinitive noun of the verb, *making it standing for the strongest action of the verb!* See الناج!

5837 The word “يَصْلَوْنَ” transliterated “yaslawna” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

9. O you, who^r believed they^z if *tanajaytom* (mutually secretly counseled you^c) so let not *tatanajanw* (mutually secretly counsel you^z) by the sin and the aggression and the messenger's disobedience^w; and *tanajanw* (let-mutually secretly-counsel you^z) by the *berre* (that which is dutiful) and the *taqwa*^w (reverential guarding against Allah's displeasure)^w; and *ettaqo* (let reverentially guard you^z not to displease) Allah, Whom to Him (to be) thronged you^z.
10. Verily only the *najwa*(secret-counsel)^w (is) of the Satan, to [be]sadden whom^r they^z believed; and not surely *dha're* (harming/ hurting) them [be] a thing except by Allah's leave; and on Allah then let trust the believers.
11. O you, who^r they^z believed if (had been) said for you^b *tafas'sabo* (let-make-room you^z) in the *majalis* (sitting-places), then *ifasabo* (let-make-room you^z) Allah *yafsabo* (makes-room) for you^z; and if (had been) said: *enshozo* (let-upraise you^z) then *enshozo*; elevates Allah whom^r they^z believed of you^b and whom^r *oto* (they^z had been accorded) the knowledge ranks^w; and Allah by what you^z work (is) Proficient.
12. O, you who^r believed they^z if *najaytom* (mutually secretly counseled you^z) the messenger then *qaddemo* (let-advance you^z) between yourⁿ *najwa*'s (secret-counsel's) hands^{w5838} a charity^w; *tha'leka* (he-that-afar-it/hat) (is) *khayron* (choicer/ superior/ worthier) for you^b and *att'haro* (is more purging); then *en* (if) you^z found not (the wherewithal), then verily Allah (is) *Ghafooron* (iterative Forgiver) *Rabeemon*(iterative mercy Giver).
13. Have you^c disquieted⁵⁸³⁹ (yourselves) to advance between yourⁿ *najwa*'s (secret-counsel's) hands^w charities^w; so *edh* (whereas) you^z did not and relented on you^z Allah, then *aqemo*⁵⁸⁴⁰ (let-you^z up/ sustain the prescribed obligations of) the Prayer^w and *aa'to* (let-you^z accord and fulfill the obligations of) the *Zakata*^{w5841} (prescribed percentage of personal possessions)^w and let-obey you^z Allah and His messenger; and Allah (is) Proficient by what you^z work.
14. Have not seen [you^s] to whom^r *tawallow* (they^z allied) a people ired on them Allah; neither they (are) of you^b and nor of them; and *yablefona* (they^z swear) on the lie while they know.
15. Prepared Allah for them a torment severe; verily they: fouled what they^z were working.
16. *Ettakhtho* (they^z took-and-presumed) their *ayma'na* (oaths) a *junnatan* (covert/ shield), so they^z repelled *a'n* (off

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا
تَنَجَّيْتُمْ فَلَا تَتَنَجَّوْا بِالْإِنِّمِ
وَالْعُدُونِ وَمَعْصِيَتِ الرَّسُولِ
وَتَنَجَّوْا بِالْبَرِّ وَالتَّقْوَى وَاتَّقُوا
اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾

إِنَّمَا التَّجْوَى مِنَ الشَّيْطَانِ
لِيَحْزَنَ الَّذِينَ ءَامَنُوا وَلَيْسَ
بضَارِهِمْ شَيْءٌ إِلَّا بِإِذْنِ اللَّهِ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ
تَفْسَحُوا فِي الْمَجْلِسِ فَاَفْسَحُوا
يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ انْشُرُوا
فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا
مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمْ
الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ
خُجُوتِكُمْ صَدَقَةً ذَلِكَ خَيْرٌ لَكُمْ
وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿١٢﴾

ءَأَشْفَقْتُمْ أَنْ تَقْدِمُوا بَيْنَ يَدَيْ
خُجُوتِكُمْ صَدَقْتُمْ فَإِذَا لَمْ تَفْعَلُوا
وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ
وَأَتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا
غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ
وَلَا مِنْهُمْ وَيَخْلَفُونَ عَلَى الْكُذْبِ
وَهُمْ يَعْلَمُونَ ﴿١٤﴾

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا
إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ

5838 The expression "between the hands" is a lofty Arabic tongue expression meaning; before!

5839 That is: have you stinted regarding charity?

5840 That is you^z up/sustain/maintain all the rituals necessary!

5841 See the Lexicon attached to this Translation for what exactly is the Zakah and its implications!

Allah's path, so for them (*is*) a humiliative torment.

17. Never enriches⁵⁸⁴² *a'n* (regarding) them their possessions and nor their children of Allah a thing; those (*are*) The Fire's^w companions; they (*are*) in it^w immortals.

سَبِيلَ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿٥٨﴾
لَنْ تَغْنَى عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
مِّنَ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥٩﴾

18. Day resurrects⁵⁸⁴³ them Allah together; then *yablefona* (*they^z swear*) for Him like *yablefona* for you^b; and they^z reckon that they (*are*) on a thing; lo, verily they, they (*are*) the liars.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ
لَهُ كَمَا تَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ
أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ
الْكَاذِبُونَ ﴿٦٠﴾

19. Overwhelmed on them the Satan; so [*he*] (*caused*) them (*to*) forget Allah's *thekra* ⁵⁸⁴⁴ (*Qur'an*); those (*are*) the Satan's party; lo, verily the Satan's party they (*are*) the losers.

أَسْتَحْذِرُ عَلَيْهِمُ الشَّيْطَانَ فَأَنسَهُمْ
ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ
أَلَّا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ
الْخٰسِرُونَ ﴿٦١﴾

20. Verily who ^r *youbaddona*⁵⁸⁴⁵ (*they who pursue mutual: anger/opposition/ and non-compliance to religious obligations towards*) Allah and His messenger, those (*are*) in the *athalleen*⁵⁸⁴⁶ (*they who are humbled and subdued*).

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ
أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٦٢﴾

21. Wrote Allah: surely assuredly⁵⁸⁴⁷ prevail I and My messengers; verily Allah (*is*) Strong, Mighty.

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا
وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٦٣﴾

22. Not find [*you^s*] a people they^z believe by Allah and The Day The Last, mutually affectioning whom-ever *ba'dda*(*he who pursued mutual: anger/opposition/ and non-compliance to religious obligations towards*) Allah and His messenger, and albeit they^z were their fathers or sons or brothers or their clan^w; those, wrote Allah in their hearts the belief and [*He*] supported⁵⁸⁴⁸ them by *Roooben*⁵⁸⁴⁹ (*The: Qur'an/revelation/mercy*) of Him; and [*He*] admits them (*in*) paradises^w/gardens^w run^w from under it^w the rivers; immortals they^z (*are*) in it^w; delighted (*is*) Allah *a'n* (regarding) them and delighted they^z [*too*] (*are*) *a'n* Him; those (*are*) Allah's party; indeed, verily Allah's party they (*are*) the thrivers.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا
ءَابَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ
أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي
قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ
مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
رَضِيَ اللَّهُ عَنْهُمْ وَوَرَضُوا عَنْهُ
أُولَٰئِكَ حِزْبُ اللَّهِ أَلَّا إِنَّ حِزْبَ
اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٦٤﴾

⁵⁸⁴² The word "تَغْنَى" has double meanings: (1) *enriches*, (2) *suffices*! But "enriches" includes suffice and not vice versa! As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task! Hence "enriches" is superior!

⁵⁸⁴³ See footnote 5835 above regarding اِبْعَثْ!

⁵⁸⁴⁴ As The Qur'an has Allah's Criteria of prescriptions and proscriptions!

⁵⁸⁴⁵ See footnote 5834 above regarding "يُحَادِّدُ"!

⁵⁸⁴⁶ The word "athalleen" is plural, masculine, subjective noun, meaning: they who are humbled and subdued!

⁵⁸⁴⁷ The "ل" in "لَاغْلِبَنَّ" is a juratory "ل" = "القسام" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly"!

⁵⁸⁴⁸ The word "أَيَّدَهُم" comes from the "أَيَّدَ" which is that "(divine) Might," as in the *Ayah*: "And the Heaven We built it by (divine) Might" (S51: 47), a kind of "Might" which Allah alone has!

⁵⁸⁴⁹ It is stated in "اللسان" for the word "ar-Rooib" = "Roooben" and "ar-Rawib" two distinct meanings: (1) mercy and (2) *Isa*, son of Mary (*Jesus*)! However, "ar-Rooib" (*the Rooib*) there are at least ten distinct meanings: (1) mercy, (2) soul, (3) The Qur'an, (4) the revelation (Qur'an or any other divine message), (5) the Command, (6) the individual entity, (7) the rejoicing (8) creatures who are special angels, who are "guardians" over the angels who are the guardians over the humans, and (9) the fresh breeze, and (10) rest!